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A
S E R M O N

Preach'd before His
Grace the D. of Marlborough,

IN THE
Camp at Ulierberg-Abby, near Louvain,
in Brabant, July 15. 1705.

Just after the
Passing the *French* Lines.

By JAMES SMALWOOD,
Chaplain to Her MAJESTY'S Foot-Guards.

Publish'd at the Request of the General Officers.


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Graced by M^r. J. C. [unclear]

in the year 1871



BY J. W. A. & S. W. A. W. O. O. O.

...to the ...

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 MDCCLXXV.

TO HIS

Grace the D. of Marlborough,
Captain-General of Her Majesty's
Forces, &c.

May it please your Grace,

THIS Discourse I had the Honour
to Preach before your Grace, and
I am told You were not displeas'd at it:
What You were not displeas'd to hear,
I hope You will not be offended to read.
It is not my Ambition, my Lord, but
my Obedience that makes it publick:
For a Request from a Superior Officer
shall always stand in the Room of a Com-
mand with me. I venture it abroad,
my Lord, under the Protection of Your
Grace's Name, hoping your Grace will
not be angry with me, for taking the

Epistle Dedicatory.

best Care I can of my self, which is to shrowd my Imperfections under Your Patronage. What Censures it may fall under, I am not over-solicitous; if it may be but judged the Product of a good Intention, that is all that is aimed at by,

My Lord,

Your Grace's most Obedient,

And most Humble Servant,

James Smith god.

For a Request from a Superior Officer

and with me. I continue it abroad,

under the Protection of Your

Grace will be angry with me, for taking the

DEUT. XX. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 84

When you are come nigh unto the Battle; the
 next day approach and speak unto the People;
 And shall say unto them; Hear, O Israel! You
 approach this Day unto Battle against your Ene-
 mies; Let not your Hearts faint; fear not,
 and do not tremble, neither be ye terrified be-
 cause of them;

For our Lord Jesus Christ, He that death with you,
to fight for you against your Enemies, to save
you.

THESE ARE THE WORDS OF MOSES THE GREAT LAW-
GIVER TO THE PEOPLE OF ISRAEL, WHO DELIVERED NO
LAW TO THE PEOPLE OF ISRAEL, BUT WHAT HE
RECEIVED IMMEDIATELY FROM GOD ALMIGHTY'S
OWN MOUTH. THE WORDS THEREFORE, BEING PART OF THE
OLD TESTAMENT LAW, ARE CONSEQUENTLY OF DIVINE INSTI-
TUTION, AND ARE AS OBLIGATORY TO THAT NATION AS ANY
OTHER PRECEPT OR ARTICLE OF THE OLD LAW, AS GOD
HATH ORDERED IN HIS MANNER OF UNDERSTANDING.
THE TEXT THEN BEING THIS, CONSIDERED AS A BINDING
PRECEPT DELIVERED BY GOD THROUGH THE MOUTH OF HIS
HOLY SERVANT, WILL AFFORD US SOME LIGHT INTO THE MATTER OF OUR PRE-
SENT DISCOURSE, IN THE FOLLOWING PROPOSITIONS. YET 131

1st, That War is of Divine Institution, and therefore lawful.

2^{dly}, That War is not to be rashly undertaken, but solemnly and advisedly, and with all the Deliberation requisite to so important a Concern.

3^{dly}, That in all Battles we ought chiefly to rely upon, and put our greatest Confidence in the Aid and Assistance of God Almighty. And,

4^{thly}, Which is a natural Consequence from the Third, that for any signal Success in Battle, we ought to return God Thanks and Praise for it.

1st, That War is of Divine Institution, and therefore lawful. And that Proposition is virtually included in the Text. For if War had not been lawful, the Manner and Method of it had not been here prescribed by God; *When you come nigh unto the Battle*, says God, *the Priests shall approach and speak unto the People*. Here War seems to have been looked upon by God to be at some Seasons, and upon proper Occasions so necessary, that the Manner of undertaking and proceeding in it is made a Part of Religion. War is judged of in sacred Nature, that the Sacramental Function is call'd in to bear a Part, and to share in it: Nay, this whole Chapter consists of nothing else but Rules and Directions of War; thus, ver. the 8th, it is said; *And the Officers shall speak further unto the People; And they shall say, What Man is there that is fearful*

fearful and faint-hearted? Let him go and return unto his own House, lest his Brethrens Hearts faint as well as his Ithura. And it shall be when the Officers have made an end of speaking, that they shall make Captains of the Armies to lead the People. Again, v. 10. When thou comest nigh unto a City to fight against it, then proclaim Peace unto it. And it shall be if it make thee answer of Peace, and open unto thee, then it shall be that all the People that are found therein, shall be made Tributaries to thee: And if it will make no Peace, but will make War, then thou shalt besiege it. I can scarce forbear repeating the whole Chapter to you, there are so many plain Proofs and good Directions of War contain'd in it.

And that War was accordingly practis'd in the ancient Seasons of the World, and not only permitted, but countenanced, nay, directed, and in a Manner proclaim'd by God himself, is a Thing plainly to be shewn not only from this single Chapter, but from many other Places of the Old Testament. Abram, we read, who was God's faithful Servant and special Favourite, rais'd a War for the Rescue of his Nephew Lot, who had been taken Prisoner by the Enemy; which he was so far from being blamed for by God, that, as we read Gen. 14. Melchizedech the Priest of the most high God, as he is there stiled, blessed him for it; and God himself appearing unto him upon this Occasion in a Vision, said unto him, Fear not, Abram, I am thy Shield and thy exceeding great Reward. And afterwards Moses, who was a renown'd Servant of God, was commanded to raise Forces, and to form an Army against the Midianites upon God's own special Command; all the Circumstances of which are very

very well worth reading in the *Book of Amos*. It is superfluous to give any more Instances. But of the Old Testament, unless I had Time to rehearse all the Historical Part of it to you, I could not have done so. But it may possibly be here objected, that these Instances out of the Old Testament do not so directly concern us Christians, as God was pleased in the former Ages of the World to appear to those stubborn and headstrong People the *Israelites* in a more terrifying Manner than he has been represented to us in these later Times under the milder Dispensation of the Gospel; and therefore in the Old Bible we generally have him stiled, *The Lord of Hosts; The God of War; The God of the Battle; and the terrible God*: but the New, which more immediately obliges us Christians, He is call'd *a God of Love; a God of Peace, full of Compassion and Long suffering*. To the Jews He might have prescribed War and Battle as a Means to subdue and humble a perverse Generation; but He proceeds with us Christians after a kinder Method, and sets us an Example to follow who delighted in the most affectionate Appellation of the *Prince of Peace*, whose whole Life and Conversation was so far from war, that he was almost one continued Act of suffering; He was buffeted; and spit upon; and scourged; and crucified; but He never resisted himself; nor would suffer any of his Revenue to do so; nay, He very severely reprimanded one of his Apostles Peter for drawing his sword, tho' it was to relieve himself when he was arrested by the officers; and therefore, say some, War is by no means to be justified among Christians.

To this may be answer'd, That our Saviour's wonderful Humility, and Patience, and Long-suffering, are no Argument at all why War may not be as lawful for *Christians* as it was for the *Jews*, to whom it was frequently by God commanded, or for any other Nations who are led only and govern'd by the Laws of Nature. *My Kingdom is not of this World*, says our Saviour; *If my Kingdom were of this World, then wou'd my Servants fight, that I shou'd not be deliver'd to the Jews.* That is, my Empire, my Sovereignty is not over the outward Persons of Men; I aim at no Worldly, no Earthly Dominion; *Give unto Cæsar the Things that are Cæsar's*: Mine is a Spiritual Government; it is the Souls of Men that I would reign over: There, in the inward Man, wou'd I set up my Throne, and fix my Standard; in the Conquest of them wou'd I gladly triumph and rejoyce, and the more I cou'd conquer the farther still wou'd I willingly enlarge my Dominion. But, *If my Kingdom were of this World*; if I did design actually to erect any Temporal Kingdom upon Earth. Then I must confess, I wou'd, as it is customary and lawful for all Earthly Princes in such Cases to do, rather than be thus used by the *Jews*, I wou'd raise an Army to defend my Person, and to assert my Rights, and to vindicate the Injuries I have so unjustly receiv'd at their Hands; *Then should my Servants fight.* This seems to me to be the plain Meaning of this Text, which is so far from discountenancing or disallowing of War, that it is a direct Argument for it.

It is an saying you'll not deny, that the Jews were not to be provoked to fight, but to be patient. It

It was therefore a wrong Judgment of some of the Ancients, to infer from our Saviour's Words to St. Peter; *Put up thy Sword into his Place, for all they that take the Sword shall perish by the Sword*: That it is unlawful for Christians at any time to draw theirs, and that all Military Employments are consequently criminal. This is an Opinion, not only to be maintain'd by any Evangelical Writing, but also it is really in it self absurd. For what would that be but to make Christianity a Prey and a Laughing-stock to its insolent Enemies? This were to prostitute the Lives and Properties of Christians to their profess'd Enemies *Turks and Pagans*: And this certainly would be but a very ungrateful Recompence to the Memory of all those noble Warriors, and courageous Martyrs that in the First Ages of our Christian Religion suffer'd in holy Wars for the Defence of the Cross of *Christ*, and lost their own Blood for the Honour of *Him*.

What has been said, may, I think, at present suffice for the Proof of the First Proposition, which was, That War is of Divine Institution, and consequently lawful.

The Second Proposition was this: That War is not to be rashly undertaken, but solemnly and advisedly, and with all the Deliberation requisite to so weighty a Concern. *When you come unto Battle the Priest shall approach and speak unto the People*: It was customary among the *Jews*, and indeed among the *Greeks* and *Romans*, and all Nations that History gives us any Account of, to begin their Battles with the Solemnity

ty of Sacrifices: This was their Manner of Devotion; and this was done to supplicate the Aid and Assistance of God, and by way of Expiation or Atonement for the Sins of the People, that God should not at that time take Vengeance of them, but that he would defend their Cause, and save them from their Enemies. This is a Duty that not only Religion but Reason requires; *Heathens* as well as *Christians*; *Ancients* as well as *Moderns* have practised. If we look into the Sacred History, we shall find all the Kings and great Captains of the *Israelites* beginning their Battles constantly with Acts of Devotion: And *Julius Caesar*, to name no more, in *Prophan History*, as we may read in his own *Commentaries*, at the End of every Campaign used to appoint sometimes Three, sometimes Five, sometimes Ten or Fifteen Days for a solemn Supplication to the Gods, to return Thanks for his former Successes, and to supplicate and pray for good Success for the Future. Now, altho' this was a mistaken Devotion in the *Heathens* to their false Gods, and consequently it was Idolatry in them; however, they perform'd the Substance of the Duty, and did as much as blind Humane Nature directed them to do. And who knows but the true God Almighty, out of Compassion to their Weaknesses, the World then knowing no better before the Revelation of the Gospel: Who knows, I say, but that God might take those Duties as done to himself, tho' directed to other Objects. However, it were well if we were as ready to imitate them in One part of the Duty, as we are to blame them in the Other. It were well if we were as punctual in Praying to a true God, as they were to a mistaken One. St. *Augustine*, a Learned and Pious Father of the

Church, imputes the wonderful and victorious Increase of the *Roman* Empire to the great Vertue and strict Piety and Devotion that was then kept up and encouraged among them; and which was more particularly remarkable in the Time of War. Then, as it is a Time of more than ordinary Danger, and when Mens Lives are in continual Hazard, we ought to be more especially vigilant and circumspect, to be continually upon our Guard, as well against our Spiritual Enemies as our Bodily. *St. Paul*, when he fits up his Spiritual Warrior, he puts him on the *Sword of the Spirit, the Shield of Faith, and the Helmet of Salvation*. And, indeed, this Furniture wou'd very well become all Soldiers, in general, the inward Armour of the Soul, and the outward Armour of the Body agree very well together. *Cornelius* the Centurion, who was no great Officer, having the Command of an Hundred Men, is recorded in the Holy Bible, and his Memory preserved, and will be to the End of the World, only because he was a good Man. He was, says the Text, *Acts 10. 2. a devout Man, and one that feared God, who gave much Alms to the People, and prayed to God daily*. And what a mighty Comfort and Joy must it have been to that poor Man, when God was pleased to send an Angel to him, to tell him, *Cornelius, Thy Prayers are heard, and thine Alms are had in Remembrance in the Sight of God*. There can be nothing more decent and becoming, more useful and profitable, more encouraging and heartning to an Army, than a *Decorum* of Life, and a regular Discipline and Exercise of Religion and Devotion: And mind it when you will, A Good Man seldom makes a Bad Soldier.

But

of Marlborough, in the Camp. 9

But to speak more directly to the Proposition I laid down, *This War is not to be rashly undertaken*. Some of the School-Men tell us, There are Four Conditions requisite to justify a War,

1st, The Cause must be Just.

2^{dly}, The Authority must be Lawful.

3^{dly}, The Manner of it must be Fair.

4th, The End proposed must be for the Publick Good.

I have not time to enlarge upon each of these Conditions separately: But, to come to our own Case; The War now undertaken, and hitherto, blessed be God, successfully carried on by the Confederate Christian Princes, was raised and concerted most certainly, in the First place, upon the justest Cause that ever War was; which was the Vindication of the just Rights from the unwarrantable Encroachments of a Powerful Invader. 2^{dly}, The Authority is unquestionable, which is founded on the unanimous Consent of so many Princes and Potentates, who are God's Delegates here upon Earth. 3^{dly}, The Manner of it is fair, which is defensive, against the unjust Usurpations of One great Disturber of the Christian World. And, 4^{thly}, The End proposed is for the Publick Good; which, 'tis to be hoped, may be an honourable and an advantageous Peace.

This

10 A Sermon before the Duke

This is the Nature of our present War. The Occasion and Ground of which may be maintain'd by all the Laws of God and Man. The Authority of it is as great as any can be upon Earth. The Method and Manner it is carried on, is neither clandestine, nor mercenary, nor treacherous, but fair and equitable, and open. And the Ends we aim at are every way conformable to our Holy Religion, which prescribes Peace and Quiet, Charity and Succour to our oppress'd Neighbours, and Good-will to all Men. T

This is the best Cause for which Men ought to fight, The Defence of their Country and Church, and the Relief and Support of their Friends and Allies; which is the present Case we are now engaged in, wherein not only the Happiness of the Nations whom we belong our selves, but the Inheritances and Possessions, the Honour and Interest of most of the Christian Princes and States of Europe are intermix'd and woven: Nay, there is one Thing, which alone of it self might be a sufficient Motive to raise all the Arms of Christendom against one certain Man, and that is, the barbarous and cruel Persecution of his own Subjects. What Numbers of Men! How many lamentable Families has He not only most inhumanly slaughter'd at Home, but likewise forced many Thousands of them, rather than they would let go the Faith and Religion to which they were born, to quit their own Dwellings and Possessions, and to fly for Refuge into other strange Countries! Of these poor Christians may I say what St. Paul speaks of some Ancient Sufferers

of Marlborough, in the Camp. II

ferers for Religion: Through Faith they escaped the Edge of the Sword, out of Weakness were made Strong, waxed Valiant in Fight, turn'd to fight the Armies of the Aliens. Others were tortur'd, not accepting Deliverance; that they might obtain a better Resurrection; Others had trial of cruel Mockings and Scourgings, yea, moreover of Bonds and Imprisonments; They were stoned, were sawn asunder, were tempted, were slain with the Sword. They wander'd about in Deserts, and in Mountains, and in Dens, and in Caves of the Earth, being distressed, afflicted, tormented. This therefore is a War that was neither rashly nor unadvisedly commenced; but with all the Counsel and Deliberation, and the concurring Judgments of several distinct Governments. And that so mighty a Design shou'd all this while be so successfully carried on, that so many different Potentates and States shou'd joyn, and as firmly combine as the Heart of one Man: This, I say, must needs point out the Almighty Contriver of it; This is the Lord's doing, and it is marvellous in our Eyes; This is the Lord mighty in Battle.

The Success of King Cyrus, when he fought against Babylon, is very remarkable in Story; we meet with several Instances of an almighty and over-ruling Power throughout that whole Expedition: For what was it else, but the Hand of God that governs and commands the Hearts of Men that brought in so many Confederate Forces to his Assistance; some of which were not only Allies, but Subjects to the Babylonians, against whom he then fought, without whose concurring Help the whole Enterprize had miscarried? That great Victory is not to be imputed to the sole Conduct and Courage of King Cyrus, or indeed to the Strength of his Army;

my; but to him to whom, as the Prophet speaks, *Nations are as the Drop of a Bucket*. He that old *God* I have girded thee though thou beest not *God*. It was that provided the Means, and effected the Work. He set up the Standard, and *blew the Trumpet*; and *compared the Nations*; which brings me to the Third Proposition I laid down, which was this.

3dly, That in all Battles we ought chiefly to rely upon, and put our chief Confidence in the Aid and Assistance of God Almighty. We read of several great Kings and Generals in the Old Testament, that fought very successfully against their Enemies; and we find them all imputing their Victories wholly to the Assistances of God; *Moses*, and *Abraham*, *Jehoshaphat*, and *Josiah*, are all famous Examples of this. And others we read of shamefully beaten and defeated, merely because they arrogantly relied on their own Conduct and Strength, contemptuously rejecting the Help of God; *Sennacherib*, King of *Assyria*, was a notable Instance of this. This King was a haughty and a proud Man; and though God was pleas'd to make use of him as an Instrument of correcting National Sins; and therefore he did sometimes as a Torrent over-run several Countries; yet because he assumed the Glory of his Actions to himself, and boasted of his own Strength and Policy, as the sole Causes of all his Conquests; nay, we read that he wrote Letters to rail on the Lord God of Israel; Therefore did God Almighty, as the Prophet phrases it, *Clap his Hand into his Nose, and a Bridle into his Mouth*; and stop the Exorbitances of the impetuous Man. You may read in

Psalms. However, if we consult the Chronicle of that holy King, we may chance see, that he had the same Care and Diligence in his Wars as other Earthly Princes did: He raised great Armies, and chose skilful Officers; in the 2d Chap. of the 2d Book of *Samuel* you may see a Catalogue of the Chiefest of them. So that we find that King David did describe the whole Glory of his Victories to God, yet he committed not the Assistances of Humane Power and Policies.

And as King David is a very proper Example for any Prince or General to imitate, so is *Samuel* as true a Character of a sacred Great Prince, that all Christendoms ought to emulate. It is much to be lamented, but undoubtedly it is upon the Account of that Universal Deluge and Overthrowing of Wickedness, that has overspread the Face of these Neighbouring Nations, that our latter Ages has produced so small a Parallel of the Former. But it is some Encouragement at the same time, to recollect how God Almighty dealt with the Former. I know thy Gods, says God to him, and thy going out and thy coming in, and thy Rage against me: But for thy Rage against me, and thy Torments, I will bring thee into my Land, therefore will I put thy Gods into thy Hands, and will break into thy Camp, and I will turn thee back by the Way, that thou canst not go. And here I cannot but reflect upon what Spirit it must be that dominates this mighty Man, this modern *Samuel*? What sort of Soul, what kind of

Con-

Conscience he can have? That no Laws either Humane or Divine can fasten any lasting Obligations on him? How many Treaties of Peace has he broke through and violated? What Nation round about him has he not been unfaithful to? Nay, how cruelly and unnaturally has he torn out the Heart and Bowels of his own Nation? Against this Man, if their Temporal Interests were not concern'd, the very Slight and Hardship that he puts upon the Christian Religion, wou'd justly arm all the Professors of it. But the Consideration of Worldly Peace and Quiet; The Enjoyment of each Prince's proper Possessions; The free Exercise of Trade; The Recovery of what has been forcibly usurped; The Requiring of Satisfaction for the Breach of Trust; As well as the Vindication of the Honour of the Christian Religion, and the Succour of those that are persecuted for it; And many other Considerations do concur to recommend and justify this present War of Ours.

And what is left now in the Fourth and Last Place, but seriously to return our due and humble Thanks to Almighty God for the wonderful Success we have hitherto had in this present War. Blessed be God this Great Sennacherib, this mighty Ravager of Kingdoms, that like a Leviathan has a long Time roll'd about the Seas, taking as it were his Pastime therein, and devouring all the lesser Fish about him: Blessed be God, I say, He seems now

to have the Hook struck into his Nostrils. *Is not this*
Met which he had formerly said, He is now at last caught,
and the Fish which he had giv for another he is fallen
into himself. And here, I think, the Words of the
Prophet Isaiah to the former King of Assyria, Chap.
34: Ver. 12 may be not improperly applied: *How*
art thou fallen from Heaven, O Lucifer, son of the
Morning; how art thou cast down to the Ground, thou
that didst weaken the Nations? For thou hast said in thine
Heart, I will ascend into Heaven, I will exalt my Throne
above the Stars; yet thou shalt be brought down to Hell;
to the Stiles of the Pit. They that see thee shall der-
ronly look upon thee and consider thee, saying, Is this the
Man that made the Earth to tremble, that did shake
Kingdoms? That made the World as a Wilderness, and
destroyed the Cities thereof?

God has hitherto wonderfully appeared for us: He has fought our Battles, and asserted our Cause. And, indeed, Ours is a Cause for which nothing sure but our own Sins can hinder a just God more signally still to appear: This is a Cause that I am verily persuaded, and I dare preface, nay, almost promise, provided that God's Chastisements may have their due Effect upon us, will in a little Time be crown'd with Victory and Peace. Never were our Allies more happy, never were the *English* Arms more successful than they of late have been. One great Advantage by this War, besides the Honour it has got, has the *English* Nation gain'd, that it has now as gallant, as well disciplin'd, and as ex-

perished; as was not any of your soldiers; and
 both of. And had not the Dutch for the
 readiness, or the disposition, to execute, how you
 will, the unlucky Disappointment of an absent *River*
 hinder'd it. The Arms of our Great and Prosperous
Queen Anne have in all Probability this Year made
 as great an impression into the Souls of *France* as
 any of Her glorious Predecessors, either *Edwards* or
Henry, ever did. However, what through Disap-
 pointment, you'd not be effected in one Place, is by
 your Conduct and never-failing Courage perform'd
 in another. What you were not permitted to do in
 Conjunction, you have as effectually executed by
 your selves. This late Action was of such a Na-
 ture, that without much Bloodshed and Slaughter,
 it has gain'd as much over the Enemy as if their
 whole Army had been slain. To conquer by kill-
 ing is the common Effect of Battles; but to con-
 quer without killing is more glorious, more satis-
 factory to a Christian Victor; and more engaging
 to the Conquer'd themselves. Such was the Con-
 dition; such was the Happiness, such was the
 Glory of the late Victory. Our Arms seem to
 mend upon our Hands, and to grow every
 Day more and more successful; the Glories of
 the *Last Year*, if they are not out-done, yet they
 may be justly said to be equalized. This; and if the
 great Action of *That* ought to be recorded for ever,
 so undoubtedly it does, wherein there were so many
 slain, that Action of *this Year* ought, I think, as
 well, wherein there were so few. I shall not un-
 der-

derrake to make any Comparison between the Two Actions; they are both to be ascribed, under God, to the Counsel and Bravery of one and the same Person, and they are both deserving of the same great equal Praise and Glory: What has been by several said of the Former, has been no more than what the Greatness of the Action justly claimed; what might be said of this Latter neither in present Time, I am sure, will suffice, nor the Place perhaps he thought proper to offer at: But this one Thing may, I believe, modestly be said of it, That never was any Enterprize more wisely concerted, more secretly carried on, more dexterously performed, and I may add, more promising of great Consequences than this was. By the Wisdom of our General, by the Skill and Courage of our Officers, and by the Alacrity and Vigour of our Soldiers, together with the Help of God, it is that this Great Thing is done.

First then to God Almighty, as the principal Cause, and Secondly to you, *Men of War*, as the subordinate Instruments, is the Glory of this happy Event due: God enabled you with Strength, and inspired you with Courage, and instructed you with Skill, both at the same, to outwit the Enemy in the Project, and to defeat them in the Conflict.

May God Almighty continue still these our Successes to us: May this only be a Prelude and a Forerunner to some further Glory: May what is so happily

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pily begun, be as victoriously perfected, and finished: In a Word; May the Summer crown your Arms with Victory, and the Winter reward them with a Peace.

Now for these and all other his Favours continually bestowed upon us, may God's holy Name be blessed and praised from this time forth, and for ever more. *Amen.*



F I N I S.